THE Banket of Sapience, compyled by sir Thomas Eliot knight.

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B L

To the kynge our moste gracious soueraigne lorde, the prologue of sir Thomas Elyot knight, to the Banket of Sapience.



After longe fastinge and also muche trauaile, it hath bene thought euer (moste noble Prince) not onely conuenient, but also to stande with good reason, to haue a dyner or supper prouyded with meates sufficient, as well to recreate the vytall spirites, as to restore restsones the strength abated by labours.

Moreouer in this time of the yere, called the Spring time, prouoked by the natural beautie and ioyous aspect of the florishynge habyte of this temporall worlde, the nature of them, in whō is any sparke of gentill courage, requireth to solace and bankette with mutual resort, communicatinge together their fantasies and sundry deuises, whiche was not abhorred of the moste wise and noble Philosophers, as may appere to them, that haue vouchesaued to reade the workes of Plato, Xeno-

pyon, and Plutarche, whiche they named Sympofia, called banquettes in Englysshe. Semblably I beyng stirred (most excellente Prynce) by a lyke imitation, consideringe the longe abstinence and fastynge of this present Lente, with also the continuall trauayle that your highenesse, your counsaile, and diuers your subiectes haue susteygned in consultynge about the weale publyque of this your graces most noble realme, I haue prouided this little banckette (so is this little treatise intituled) composed of sundrye wyse counsayles, gathered by me out of the woorkes of moste excellent persons, as well faithfull as Gentiles. And like as in this lusty time, thinges doe appere in sundry delectable colours and facions: so in this little boke shall your grace and other readers behold sentences sundry and diuers, which I doe apply vnto banckettyng dishes, made and seasoned by Sapience hir selfe, and serued forth to the table by the, which did write or pronounce them. And as for me, I haue no more parte in the banket, nor deserue any more praise therfore, then one of the ỹ beareth a torch before euery course whan they come from the dresser: And yet where there is such abundance, I may perchance

for

for my labour haue the reuercio or scraps of some of the dishes. Finally forasmuche as diuers meates be of diuers qualities, some sweete, some poynaunt, some eygre doulce: it shall be expediente, that euery dishe of this banket, be throughly couched doubtyng not but how so euer the taste shall content men, all shalbe hollsome, if they be wel masticate, and not hastely deuoured. This lyttle worke with my labours haue I dedicate vnto your highnesse, vnto whom of bounden dutie, beynge your humble seruaunte, I ow all my studies, prayer, scrupce and loyaltie, beseechinge your grace to receiue this lyttle worke, as a token of my sincere minde and intente, accordinge to your accustomed and incomparable gentlenes. And for my parte I shall daylye pray the auctour and fountayne of Sapience to preserue your moste royall personne in the aboundaunce of his grace, to the comforte of your louyng subiectes.

The Introduction to the Banket.

Sapiense hath builded a haule for hir selfe: she hath prepared hir wyne, and layde for the hir table. she calleth out abroade in the stretes, and in the chiefe assemble of people, and at the gates of the citie, she speaketh with a loude voice: Ye babes, howe longe wyll ye delyte in your childishnes? And how longe wyl fooles couete those thinges, which shall hurte them? And they which lacke witte, hate knowlage and learning. Come on, and eate ye my bread and drinke ye my wyne, that I haue ordeyned now for you. To me do belonge counsaile & equitie: mine is prudence: and mine also fortitude. By me kynges do raigne, and makers of lawes do determine those thinges that be rightwise. By me princes do gouerne, and men in auctorite doe geue sentence according to iustice. I loue them that loue me: and they that make early shal finde me, with me do remaine both substance & renoume, stately riches, and Justice: my fruite doth excell golde and stones precious: and my branches are better then fyne tried syluer, my walkes be in the high waies of iustice, and in the middle of the pathes of iudgment, to the intent that I will make them riche that dooe loue me, and fill vp theyr treasures.

ABSTINENCE.



Wyne and youth is a double flame of carnall desire. Hieroni.

That man seldom falleth into things vnlefull whiche in thinges lefull can somettime refraine. Gregori⁹.

A man shoulde so know the crafte of continence, that therwith he may slea the vices of the body, and saue well his person.

Nature is cõtent with a few things and littell, whose contentacion if thou doest oppresse with excesse, that whiche thou eatest, shall be vnto the vnpleasãt and hurtfull. Seneca.

Better is a man pacient then strong, and he that maistreth his wil, surmounteth a conquerour. Salomon.

ADVERSITIE,

The potters vessell is tryed in the furnes, and good men be proued in time of aduersitie. Salomon.

Hyde thy misfortune, that thine enemie Periander

nemie reioyce not.

Seneca. There is nothinge so grenous, but an vpright mynd may finde therin solace.

Seneca. In all thy troubles remember this reason, hard things may be mollified, streicte things may be lowsed, & heauy things shall little greue them that can handsomly beare it.

Paulus. Trouble is cause of pacience: pacience maketh proofe: proofe bringeth in hope: hope is neuer rebuked.

My chylde neglect not gods correction, but when he doth punishe thee, thinke it not tedious, for whom god loueth, him will he chastice.

Augusti. Coles beynge in the forge, do burne and consume, but the golde is there tried: the one is tourned to ashes, while the other is fyned.

The forge is the worlde, good men are the golde, aduersitie is the fyre, the workeman is god.

Bernard. It pertaineth to vertue, to suffer aduersitie: it belongeth to wisdome in aduersitie alway to be mery: plucke vp thy hert and suffer goddes pleasure, for the chiefe parte of vertue is to taste & feele how swete and delectable is the lorde of all wysedome.

The

The wise man in tourments is euermore happy. But he that is troubled either for faithe or iustice, or for god almightie, that sufferance of peyne bryngeth a man to perfects felicitie. Lactanti⁹.

I iudge the to be miserable, that neuer knewest misery. What a man may, or may not, it is neuer perceiued, vntyll he be proued. Seneca.

AFFECTION.

Where affection ones in the herte of man entreth, and floweth into his breast, and drowneth his hert, fidelitee, vertue, good fame, & honestee him cleane forsaketh, and he daily in all mischiefe increaseth. Plautus.

Where affection aboundeth, there good fame & vertue oftetimes perisheth. Euripides

AMBICION.

They that be infected with ambicion and are desirous of honour, would be exhorted to possede onely suche treasure as is vnspotted, and cleane from all mischiefe, whiche may not of any annemy be corrupted, nor with rebuke noted, nor with any dishonestie sclaundered. Plutarch⁹.

The diuell did fal onely because he rather wold be a lorde then a subiecte. Augusti.

De

Gregori' He that is in auctoritie, let him consider how he commeth to it, & comming well to it, how he ought to liue well in it: & liuing wel in it, how he muste gouerne: and gouerninge wisely, he must oft call to remembraunce his owne infirmitee.

A vertuous man should receiue rule or auctoritee, as if he were therto compelled: but he that lacketh vertu, though he be cõpelled, yet let him not take it.

Bernard. Ambition is a subtill mischiefe: a priuie poyson, a couert pestilence, the forger of deceite, the mother of hypocrisie, the nourice of enuie, the foutaine of vices, the mouth of deuocion, the blinder of hertes, making diseases of remedies, and sickenes of salues.

Tullius. It is hard for him that desireth to be aboue all men, to kepe alwaie equitie, which is the chiefe parte of iustice.

He that is desirous of glory, is soone stirred to do thinges against equitie.

AVTHORITIE.

Quintus Curtius. HYgh authoritie is alway in perill. For it is hard to holde that, which thou canst not welde.

They

They that wolde ercell all other in a citie or countrey, should allure their inferiours with indifferencie, gentilnesse and liberalitee: And content great mē with diligence, affabilitie, and sobrenesse, & with good reasons reteine them in the weale publike, in one cōsent and agreement. Plutarch.

Flee that authoritie, wherin springeth continually new occupation & sundry. Seneca.

AMITIE.

I suppose this to be the very true law of amity, a man to loue his frinde no les nor no more thā he loueth him self Augusti.

Amitie either taketh or maketh men equal, and where inequalitie is, by preeminence of the one, and much baseness of the other, there is much more flattery than friendshippe. Hieronimus.

In amitie the thing is not so muche to be sought for, as the wil and intent, the one betwene men is oftentimes geuen, the other onely procedeth of loue, and the same thinge to will or will not, is constant amitie.

Where the maners be diuers, and studies repugnāt, can neuer be frindship. Ambros.

He that is beloued in time of prosperitie, Gregori.

ritee, it is verie doubtefull, whether the fortune, or elles the person be the thyng that is fauoured.

Salomon. A faithful friend is a sure protection, he ỹ findeth such one findeth a treasure.

A friende is not knowen in thinges that be pleasaunte.

In thinges displeasaunte, an ennemie is espied.

Isidorus. They be neuer faithful in friendshyp, whom giftes haue gotten, and loue neuer loyned.

That is true friendshippe, that loketh for nothing of his friend, but onely his fauour, as who saieth, without meede, loueth his louer.

Plato. We be not borne for our selues only, but partely our countrese, partly our friends claime an interest in our nativitee.

Tullius. Let vs see that we vse alway that liberalitie, wherby we maie profite our friendes, and doe no man damage.

In things most prosperous the counsell of friendes is moste to be vsed.

Salustius. The strength of a realme doth not consist in great puissaunce or treasure, but in friendes, whom thou canst get neyther by force, nor prouide thē with money,

ney, but they be prouided with gentlenesse and confidence onely.

APPARAILE.

THe apparaile, the laughter, & gate of a man do shew what he is. Ecclesiast

The right apparaile of christen men and women, is in no manner of deceitful painting and trimminge, nor yet the pompous apparaile & iewels, but it is theyr good condicions and maners.

Neither to muche sluttishnes, nor exquisite niceues becommeth a christian. Hieronimus.

Thou woman whan thou paintest thy face with materiall coulours, thou puttest out the true picture of god. Ambros.

Foule maners worse then dirt defyleth faire garmentes, fayre condicions do garnysh foule garmentes with laudable actes. Plautus.

She is not well apparailed, that is not wel manered.

He that faine would haue busines, let him get him a shippe and a wife. For in no two thinges is there more busnesse, for if thou intendest to apparaile them bothe, they two will neuer be sufficiently trimmed.

Almes

ALMES DEEDE.

Tobias. If thou hast much, geue thou aboundantly: If thou haue little, yet geue somwhat gladly: therby doest thou lay vp a good treasure againe the tyme of necessitie. For almes deliuereth the from sinne and death, ne wil suffer thy soule to enter into darkenes.

Dauid. Blessed is he that considereth the poore man and nedy, in the troublesome daie the lorde shall deliuer him.

Salomon. He that stoppeth his eare at the crie of the poore man, he shall ones crie, and god shall not here him.

Eccleſi. He that doth almes, doth offer vp sacrifice.

Paulus. If I geue al my goodes to the feding of poore men, and haue no charitie, it nothing shall profite me.

Auguſti. Almes of the hert is much more than almes of the body. The almes of charity without worldly substance suffiseth, that which is corporall geuen without a mercifull hert, is not sufficient.

Idem. Perfite compassion is to preuent the hungry ere the begger desyre the. Charitee is not perfite, when craueynge exhorteth

hoꝛteth it.

ACCVSATION.

IT is better that an yl man be not accused, then to be suffered to goe vnpunished. Liuius.

ARROGANCIE.

ASturdy herte shall sustein damage, and he that loueth perill, therein shall perishe. Ecclesiast

The congregation of pꝛoud men shal neuer pꝛosper: the sinne that in them is planted, shall be digged vp, and not be perceiued.

To set little be that, whiche men dooe deme of the, is not onely the signe of an arrogant person, but also of a man foolishe and dissolute. Tullius.

AGE.

AGe which is reuerend, is not accounted by length of time, oꝛ nũbꝛe of yeres, foꝛ the wit of man is not the hoare heares: but very age is the life vncoꝛrupted. How seemely is it to a Seneca.

to a white head to haue a good iudgement, and to olde men to vnderstande counsaile?

Seneca. There is nothing more reprochefull, than an olde mã, which hath none other argumente to proue that he hath liued longe, but onely his yeres.

AVARICE.

Christus apud lucã. O With what difficultee shall they that haue money entre into the kyngdome of heauen? Verily I say vnto you, more lightly maie a Camel passe thorough the eye of a needell, than a rithe man entre into the kyngdome of heauen.

Paulus. No doubte but they that be riche, or coueite to be riche, doe fall in temptacion and snare of the diuell, into sundrie vnlefull desyres, and also vnprofitable, which drowneth a man in damnation and death euerlasting.

Eccles. To a man couetous and nigarde, substance is to no purpose: to an enuious man what profyteth riches?

Ieremias. From the least to the moste, all men be couetous, from the prophete to the priestе, all do dissemble.

Bernard. The charlote of auarice is caried on foure wheles of vices, which are fainte courage

courage, vngentlenes, contempt of god, forgetfulnesse of death: And two horses do drawe it, rauenie and nigardship: to them both is but one cartar, desyre to haue: that cartar driueth with a whippe hauyng two cordes, appetite to get, and dread to forlette.

He that heapeth vp riches, and setteth his minde to gather for other men, hauing no respect to iustice, his goods shal be consumed in riote and folie. Salomon.

He that hydeth corne, shalbe cursed of people, & benediction shal light on them that be sellers.

Substance sone come by, shal minish, and that which by little and little with labour is gotten, shal increase & cõtinue.

Hell and pardicion be neuer filled, nor the insatiable eyen of a couetous person.

He that maketh hasse to be riche, and hath indignation at other, little weneth he how sone after, nede wil attach him.

Euerlastynge woe be to him that couetously doth gather to mainteine his house, that his nesse mate stande hyghe, and thinketh to escape the great stroke of vengeance. Abacus.

Pouertie lacketh many thinges, couetise all thinges. The nygarde to no man

is good, but to him selfe he is worste.

Money, if thou canst vse it, is thy seruaunt and drouodge, if not, she is thy lady and soueraigne.

Tullius. To practise in the publique weale for to get rychesse, is not onely a shame, but also a thing to all men moste odiouse.

Salustius. Inordinate desire of riches and rule is the first matter, wherof springeth al euil for couetous appetite, subuerteth credēce honestie, and all other vertues.

Q. Curti⁹. It is harde to content vs with that, whiche occasiō doth proffer, for the thing that cōmeth first, doth abhorre vs whan we hope to haue better.

BABBLYNG.

Matheus. That whiche passeth out of ỹ mouth cometh from the harte, and that is the thing that defileth a man.

Salomon. In muche babbling lacketh no sinne, he is wise that can tēper his language.

Seneca. A babbling enemy shall lesse annoye thee, than he that speaketh nothing.

Aristotle. That whiche is oftentimes spoken, troubleth the hearer.

Macrobi⁹. Talke so with men, as if God did here thee, speake so to God, as if men vnderstoode

ſtoode thee.

BATTAILE.

THat fortitude which preſerueth by battaile the coūtrey from infidels, and at home defendeth feble men, and true mē from theues, agreeth with iuſtice. Hieroni.

In warres ỹ multitude, nor the puiſſance vnlearned, may ſo muche auayle toward victory, as knowlege & exerciſe.

He that deſireth peace, let him prepare for warres, he that would vanquiſhe, let him inſtruct wel his people: And he that would atcheue his exployteures, let hym fighte with craft, and not with chaunce or aduenture.

Warre would be in ſuche wiſe taken in hande, as nothing but peace ſhoulde ſeme to be ſought for. Tullius.

Octauian the Emperour was wonte to ſaie: That warre ſhould not be ſtirred without ſuretee that the gaine ſhould be more than the charges, leaſt that the victory gotten with loſſe and ſmall aduantage, may be like to a fiſhe hoke of gold, whiche either being broken or loſte, can not be payde for with that that it taketh Sext° Aurelius.

Machabeorum. Victorie resteth not in a great armie but the strength of the battaile commeth from heauen.

Plutarch. Chabrias a noble man was wonte to saie, an hoste of hartes that had a lyon to theyr capitaine was more to be dread, than an hoste of lions beyng led with an harte.

Salustius. These foure thinges ought to be in a great capitaine, knowlage in armes, valiante courage, authoritie, and fortune.

Iuli⁹ Cæs. Sobrenes in a souldiour is no lesse cõmendable, than strength & hardinesse.

Idlenes is moste contrary to souldiours attemptates.

BENEFITE.

Eccles. Doe thou good to a good man, and thou shalte synde recompence, and if he can not requite thee, yet god shall remember thee.

Democr. If thou practise beneficence on a person vnwoorthy, thou geuest occasion to fooles to doe lewdly.

Seneca. That benefite commeth late, that abydeth a craupnge.

Tacitus. A shrewde tourne is soner requit than a good tourne, for thanke is reputed a charge,

charge, reuengeing for a gaine and aduauntage,

Those benefytes are moste thankeful, Seneca.
whiche a man fyndeth redy, and cometh on quickely, wherin is no tarynge, but onely the shamefastnes of him that shall take them.

BYSHOP.

A Byshoppe must be without faut, Paulus ad Titum.
as the stewarde of almighty god, not prowde, not wrathfull, not drunkely, no fighter, not couetous of dishoneste gaine, but a good housholder, bountifull, wise, sober, iuste, holye, and continete, hauynge the true maner of speeche, whiche is accordynge to learnyng, wherwith he maye exhort by holsome doctrine, and reproue them, which will speake to the contrary.

BOSTINGE.

BE thou prayed of an others mouth Salomon.
and not of thine owne. Let a strãger commende the, and not thine owne lippes.

Nothing doth more minisshe a mans Cicero.
commendacion, then much auauntinge

the succesſe of his actes.

Cicero. It is a fowle thing a man to tel much of him ſelf, ſpecially that which is falſe, and with mockes of theim whiche doe here him, to ſeme to reſemble the boſting ſoldiour.

CHASTITEE.

Chriſtus in Math. IF thyne eye be ſimple or cleane, al thy body ſhalbe bright.

Chaſtitee is the beauty of the ſoule, or of the kinges doughter, whiche is frō within.

Auguſtin Where neceſſitee is laide vnto chaſtitie, authoritie is geuē to lechery, for neither ſhe is chaſte, which by feare is compelled, nor ſhe is honeſt, whiche with mede is obteined.

Bernard. Chaſtitie without charitie is as a lāpe without oyle, take the oyle awaye, the lampe geueth no light, take away charitie, than pleaſeth not chaſtitie.

Caſsiodorus. Ther be fiue thinges, that doe preſerue charitie, ſoberneſſe in diete, occupacion, ſharpenes of the inner apparell refreigning of the ſences, that is to ſay, the fiue wittes. Alſo ſelde communication, and that with honeſtie, and eſchewing oportunitie

tunitie of the persone, the place, and the tyme.

CHARITEE.

IF I had the spirite of prophecie, and knewe all misteries, and all maner of cunning: Also if I had all faithe, in so muche as I could translate and carie away mountaines, yet were I nothing, if I lacked charitie. Moreouer, if I did distribute al my goodes, in feding poore people, and although I gaue my body to be burned, hauing no charitie, it nothing auaileth me. Charitie is patient & gentill. Charitie hath enuie at no man, it doth nothing amisse, it is not puffed out with pride, it is not ambicious, she seketh not hir profitte, she is not moued, she thinketh none ill, she reioyseth in no mischiefe, she ioyeth with truthe, all thing she suffereth, al thing she beleueth, al thing she hopeth, al thing she beareth. Charitie neuer faileth. Paulus.

CONSTANCE.

AS wel to muche reioysing in prosperitee, as to much sorow in aduersitie betokeneth lightnes. Tullius.

Hieroni. What so euer is done by necessitie is shortly dissolued, and that which is willingly receiued, of longe tyme abydeth.

Seneca. He that is constant feeleth no trouble and is without heuinesse.

Tullius. Nothinge so well becommeth a man, as in euerye enterpryse and takynge of counsayle, to be sure and constant.

What is so great foly, or so vnwoorthy a wise mans constance and grauitee, as is false opinion? or boldly to defend that, which he doth not vnderstand well and sufficiently?

CARNAL APPETITE.

Hieronimus. Carnall appetyte is alway a hungred, and of that which is passed, a man is not satisfied.

Tullius. It agreeth not with reason, that he whom feare can not vanquishe, to be subdued with couetise, or he whiche can be ouercome with no peyne, to be vanquished with carnall affection.

Carnall appetite more often leaueth behinde hir, cause of repentance, then of remembraunce.

Carnall appetite ennemie to reason, letteth all counsayle, and douseth the eyen

eyen of the mynde, nor with vertue wil haue any medlyng.

CONSIDERATION.

HE that intendeth to doe any thing let him consyder not onely howe conuenient the thing is that ought to be done, but also what power he hath to bringe it to passe. Tullius.

If we will consyder what excellencie and preeminence is in the nature of mā, we shall well vnderstand, how horrible a thinge it is to flow in excesse and to be wanton and delicate, how faire and honest it is to liue warely, continently, sadly and soberly.

He whom fortune neuer deceiued, dooth not without cause remembre the vncertaintie of sundry aduentures. Liuius.

If thou consyder well thinges that be passed, thou shalt the better geue coūsaile in thinges that may happen. Socrates.

Remembraunce of actes passed sheweth to vs wherein we offende, and conferrynge it with thinges that be presente, we are taught how to reformme it. Galenus.

CONFESSION.

Augusti. CONfession is the remedy of soules, the confounder of vices, the restorer of vertues, the vanquisher of diuels, what will you more? It stoppeth helles mouth, and setteth wyde open the
Ambros. gates of paradise.

The vengeaunce of God ceaseth where
Bernard. mans confession timely preuenteth.

Confession is the life of a sinner, the glory of good men, to offendours necessary, and yet vnto iust men not inconuenient.

CONTEMPTE OF VVORLDLY THINGES.

Augusti. THe worlde is a sea, and mans couetous desire, is naught els but a tempest. Doest thou loue God? than walkest thou on the sea, and the feare of the worlde is vnder thy feete: loue thou the worlde? and he will swalowe thee. For he can tolle his louers vnto him, but he can not beare theim. Therfore, whan thy herte flittereth in couetous appetite

call

tal to thyne aide Chriſtes diuinitie, that thou mayeſt vanquiſhe thine inordinate folie.

The pleaſure of this worlde is vanitie, whiche with muche expectacion is loked for, and whan it is come, no manne can holde it. Auguſti.

Boaſte not of to morowe, thou wotteſt not what the daie will bryngs, whan it cometh. Hieronimus.

Sette litle by rychelle, and thou ſhalte be ryche: ſette little by renowme, and thou ſhalt be famouſe: Care not for afflictions, and thou ſhalt ouercome them paſſe litle on reſt and quietnes, and thou ſhalt obteine theim. Chriſoſt.

In thinges perteining to man, nothing is ſo diligently doen, but that as well by the puiſſaunce of man, it may be vndone, for the workes of men mortall, alſo be mortall. Lactanti.

Nothing is ſo happy, that it is without feare. Where there is ſuſpicion, the lyke is vnpleaſaunt. Seneca.

He that is dedicate to the haſardes of Fortune, he prepareth for him ſelf much matter to trouble, whiche will not ſhortly be ſlaked. Idem.

There is one way to goe ſurely, that is, to Idem.

is, to set little by thinges worldly, and a man to holde him contented onely with honestie.

CVSTOME.

Augusti. In thinges wherof holy scripture hath determined no certaintee, the vse of gods people, and statutes of fathers are to be holden for lawes, & likewise as transgressors of gods lawes ar to be punished, so contemners of ecclesiasticall customes ought to be chastised.

Isidorus. The wounde often renewed is harde to be healed.

Seneca. Custome teacheth that to be little, whiche semeth to be great.

Education and discipline fourmeth good maners, and men sauoreth alway of that thing, which in youth they haue learned.

Augusti. In truth which appereth openly, custome must geue place to veritie.

CORRECTION.

Augusti. He that bindeth a frantike man, & waketh him that hath the letargy or sleppynge sickenesse, displeaseth both

bothe, loueth bothe, and healeth bothe: bothe whyles they be ſicke do diſdaine him, & whan thei be hole do thanke him.

Correct not a ſkorner, leaſte that he hate thee, correcte a wiſe man and he will thanke thee. Salomon.

In correction wrath is ſpecially to be prohibited, for he that will puniſhe whā he is angrie, he ſhall neuer kepe wel the meane, which is betweene to muche and to little. Tullius.

A gentil horſe is ruled with the glimſe of a rodde: A dull royle will vneth ſtir with the thruſt of a ſpurre. Quintus Curtius.

It is better to be of a wiſe manne corrected, than to be with the flattery of fooles deceyued. Eccleſiaſt

The eare which will heare his owne lyfe rebuked, ſhall dwell in the middle of them that be wiſe men. Salomon.

Be of thine owne liuyng a ſharpe correctour, and of other mens a gentill reformer, and lette men here the commaund ſmall thinges and eaſy, and that thou thy ſelfe doeſt greate thinges and peynfull. Chriſoſt.

Correct thy friende ſecretly, and praiſe thy friende openly. Seneca.

It is the parte of a wiſe man, to roote vp

by vices, and not the offenders.

Saluſtius. A good capitaine ordereth his men better by keping theim from ill doing, than by ſore chaſtiſing.

COVNSAILE AND COVNSAILOVRS.

Eccleſiaſt THey that doe al thinges with counſaile, are gouerned by wiſdome.

Call not them to thy counſaill, whiche lacke diſcretion, for they can loue nothing but that which contenteth their appetite.

To euery man diſcloſe not thy minde, leſt ſome do diſſemble & after reproch the.

Sonne, doe al thinges by counſail, and whan thou haſt done thou ſhalt not repent thee.

Salomon. Obſerue well the lawe, and folowe good counſaile, and thy ſoule ſhall haue life, and thou ſhalt walke truly, and thy foote ſhall not trippe.

Ioan. Beleue not euery ſpirite, but proue well the ſpirites if they be good.

Tullius. Armure abrode is of little effecte, but if there be counſaill at home.

Gouernours of the weale publique, ought to be like to the lawes, the whiche not for displeaſure, but onely for equitee doe

doe punisshe offendours.

That publique weale is in better state and in a maner more sure, where the Prynce is not good, than where the kinges counsailers and compaignions be ill. Valerius Maximus

All violent attemptates beynge sette forth without counsayle, at the begynning are puissaunt, but in continuance they are insufficient. Tacitus.

Who wyll iudge hym to be necessary in an other mans cause, whiche to hym selfe appereth unprofitable. Ambrosi.

There ben two thynges to counsayll moste contrary. Haste and Displeasure.

After hasty counsaile, nexte foloweth repentaunce.

Ill counsaill is worst to the geuer. Hesiodus.

Power without counsaile oftentimes breaketh his necke with his owne bourdeyn. Horatius.

COMMVNICATION.

VVhan thou arte amonge fooles, kepe thy wordes in store. Ecclesiast

Among wyse men bee ready to commune.

In the presence of great men presume not

not to speake, and where as be thine elders talke not to muche.

Salomon. Honour and praise be in the woordes of a wise man: The tounge of a foole is his proper subuercion.

Tullius. Dispute not with a person disdeinfull least he littyng styh, do lie in a watte for for thy woordes.

It is a thinge foule and reprochefull, in a sadde matter, to bryngе in woords wanton or mete for a bankette.

CRVELTIE.

Christus in Math. LOke what measure you geue vnto other, like measure shalbe met vnto you.

Ecclesiast They whiche delyte in the fall of good men, shalbe taken in a trap, and shal be consumed with sorow or euer they die.

Iacobus. Judgment without any mercy shal be geuen to him that will not be mercifull.

Seneca. The best example, wherunto a prince shoulde conforme him, is to be such one to his subiectes, as he woulde that god should be to him selfe.

Idem. It is euen as yll at home as abrode to be muche feared, as yll to be drad of thy slaues and droudges, as of thy chiefe seruantes:

nauntes: no man lacked power to doe harme: Adde also therevnto, that he that is dradde, of necessitie feareth. Neuer mā mought be terrible, & also in suretie.

CVRIOSITEE.

SEke not for that, which is out of thy reache: Searche not those thinges, that exceadeth thy puissaunce, but thinke on that, whiche God hath commaunded the, and in his sundrie workes be not to curious. Salomon.

COMPASSION.

THey that truste muche to theyr frendes, know not howe shortely teares be dryed vp. Quintus Curtius.

DEATH.

HE must lyue il that lacketh knowledge howe to die well. Seneca.

They whiche prepare theim to battaile before that battaile approcheth, they beyng alway ready, doe easely susteine the first brunte, whiche is moste troublouse, so death or fortune alwayes

loked for, is and semeth more easy with lesse payne suffered.

Plinius. One date demeth another, but the last geueth iudgement of all that is passed.

DELICATE LIVING.

Chrisost. AS it is impossible, that fire should inflame within water, so is it impossible, that contriction of harte, should be great in thinges that be delicate: for they be mere repugnant the one to the other, the contriction being mother of weping, delicatenes of laughinge, she straineth and wryngeth the harte, this louseth it and setteth it at libertie.

DECEITE.

Seneca. MEn can better suffer to be denied than to be deceiued.

Tullius. Where wronge is committed by twoo manner of wayes, eyther by force, or by fraude, fraude belongeth to a Fore, force to a Lion, both thone and the other is to the nature of man wonderfull contrary.

Laertius. We ought more to beware of the enuy of our frendes, than of thassaultes of our

our enemies, for these be apparant vnto vs, the other is couered: and the craft to anoye, whiche is not loked for, is euer moste daungerous.

A false wy tnesse shall not be without punishement, nea forger of lies shall escape from correction. Salomon.

DETRACTION.

Neither detractors nor yet extorcioners shal possesse the kingdome of heauen. Paulus.

Neuer detract or backbite any man, nor be sene to get prayse by rebukinge of other: but learne more to adorne thyne owne life, than to defame others, remēbring the scripture, whiche saieth. Loue not to pull away a mās prayse, lest thou be plucked vp by the rootes. Hieronimus.

To slaunder, or to here slaunderers. I can not tell of them twoo whiche is moste damnable. Bernard.

We ought to suppose that detracting or ill reporting one of an other for a priuate auantage, is more against nature than to suffer any discomoditie, be it exterlour or bodely. Tullius.

DRVNKENNES.

Eccleſiaſt. A Dzunken woꝛke man ſhal neuer be ryche, & he that ſetteth naught by a litle, ſhal by a litle and a litle come vnto nothing.

Howe ſufficient vnto a learned man is a ſmall quantitie of wine: foꝛ therewith whan thou ſlepeſt, thou ſhalt not be troubled, noꝛ feele any paine.

Iſaias. Euerlaſting peine ſhall be vnto you, that dooe ryſe early in the moꝛning to dꝛinke exceſſiuely, and to quaffe vntyll night, that ye may be with wyne exceſſiuely chaffed.

Oſeas. Lecherie, wine and racietee, cõſumeth all wiſdome.

Auguſti. The dꝛunken man confoundeth nature, loſeth both grace and honour, and renneth headling into euerlaſting damnacion.

Boetius. Wyne inoꝛdinately taken, troubleth mans reaſon, maketh dulle vnderſtanding, infebleth remembꝛaunce, ſendeth in foꝛgetfulnes, powꝛeth in errours, & bꝛingeth foꝛth ſluggiſhnes.

DISCORDE.

Euery

Euery realme deuided within it selfe shalbe made desolate: and euery citie and house deuided by mutual contention, shall not long stande. Christus in Math.

In three thinges my spirite is well pleased, whiche he also commended before God and man, the good concorde of brethren, the loue of neighbours, also mā and wife of one consent and agrement. Ecclesiast

If they, whiche make peace, be called the children of God, without doubte the disturbers of peace be the children of Sathan. Gregori⁹.

They that sustaine one part of the people, and neglecte the other parte, they bring into the citie a thing very perylous, that is to saye, sedicion and discord. Tullius.

With concorde small thinges growe to be great, with discorde the most greatest thinges be brought vnto nothing. Salustius.

Warre is sone made, but it is not so shortly discussed, for he is not sure to finishe it, that first tooke in hande to beginne it.

DIGNITEE.

He is honourable, a great estate, & a noble man, whiche disdaineth to serue, or be subiect to vices. Chrisost.

Seneca. If thou wilt esteeme a manne truely, and knowe what he is, beholde hym naked, and let him lay aside possessions, authoritie, and other fables of fortune: finally let him put of his body, and behold thou in his soule what he is of him selfe, and what he hath of other whiche is not his owne.

DOLOVR.

Salomon. LIke as a moth in a garment, and a worme in a tree: so heuinesse hurteth the hart of a man.

Idem. In heauines it is to bee forseen and prouided, that nothing be doen desperatly, nothing fearfully, nothing wretchedly, or any thing folyshly.

Ser. Sulpitius. There is no sorowe, but that length of time shal minish it, & make it more easy.

DOCTRINE.

Salomon. LIke as faire legges be in vaine to a cripple, so vnsemelye is doctrine in the mouthes of foles.

Gelasius. Doctrine is of suche puissaunce, that in good men it is the armour of vertue, to persones corrupted, a spurre to doe mis-

mischiefe.

Lyke as woll taketh some coloures with one onely deping, some not without often steping and boyling, so some doctrines once apprehended be foorthwith shewed, some other except they bee depely received, and long time setled, coloureth not the minde, but only toucheth it, and that whiche is promised, it nothing performed. Seneca.

Doctrine is an ornament to men being foortunate, to men infoortunate a refuge and succoure. Democr.

No man may profite in hearinge so muche, but whyles he liueth he shal haue nede to be taught. Ambros.

A corne field or a wit being neuer so fertile, without it be exercised, may neuer be frutefull. Tullius.

Philosophie is not a commune workemanship, or made for to brag with. It is not in wordes but in matter: ne it is geuen only to passe the tyme pleasauntly, but it setteth the mynde in good frame, the lyfe in good order, it ruleth our actes and sheweth what is to be done, & what to be vndon, she sitteth at our sterne, & among the vncertaine sourges, she ordereth the ryghte course of oure passage, Seneca.

without her no man is in suretie.

Idem. Men beleue better their eyen, than their eares.

It is a long way to go by ruler & preceptes, the way by example is short and commodious.

We teache our children liberall sciences, not because those sciences may geue any vertue, but because they make the mynde apte to receiue it.

DISSIMVLATION.

Eccles. Woe we wilbe to the that haue double hartes, mischeuous tongues, ill doing hãdes, and to the ill liuer, that entreth into the worlde by twoo sundrie wayes.

Pacuuius. I hate those men, whiche in their actes be fooles, and in their wordes physitions.

DIETE.

Eccle. IN many meates is occasion of sickenesse, and gredie feding shall approche vnto cholere.

Galenus. To him whiche is fallen to a distemperance in heate or colde, it is expedient to geue thinges of contrary qualities.

If thou wilt preserue the temperature whiche is in thy body, to a moiste nature geue thinges moiste, and a drie nature, drie thinges, if thou wilt alter the temperature, geue euer the contrarie.

We may not only remember, that cõtrary thinges be healed by their cõtrary, but also in euery contrary ye muste consider the quantitie.

When sickenesse is in his force, than the moste spare diete is to be vsed. Hippoc.

The preseruation of health beginneth with labour, whiche meate and drinke ouertaketh, than slepe ensueth, than Venus foloweth, but eche of theim in a measure. Hippo. & Galenus.

Uncleane bodies, and they whiche of superfluous humours be not well pourged, the more ye nourish them, the more doe ye hinder theim.

Stomakes in wynter and springtime be hottest, & slepe than is lengest. Wherfore in those times, meate should be take in greatest aboundaunce. Hippoc.

Sodainly and very muche to euacuate or to fill, to make hotte or to coole, or any other wyse to remoue the state of the body, is very daungerous, for to muche of any thing is enemy to nature.

EASE.

Galenus. MUche ease and default of cõpetent labour, maketh heat feble, whiche shoulde resolue and make thyne that whiche ought to be purged.

They that liue in muche ease, doe gather commonly a fleamatike or slimye iuyce in their bodies.

They that doe labour much, do gather iuyce cholericke or melancolye, the one in Sommer, the other in corne haruest tyme, or towarde wynter.

EXAMPLE.

Christus in Math. SO let your lyght shyne before all mẽ that thei may behold your good workes, and may glorifie your father whiche is in heauen.

Augusti. Who so euer lyueth ill in the syghte of them, ouer whom he hathe rule as muche as in hym is, he sleeth the beholders.

Hieroni. The bysshops conuersation and housholde, is set as it were maisters of commune discipline on the top of a mountain. For what so euer he doth, all other men

men thinke, they may lawfully do it.

Deuout conuersation without communication, as muche as by example it profiteth, by silence it hurteth. For with barking of dogges, & staues of the shepeherdes, the raging wolues be let of their purpose. Hieroni.

More auaileth example than wordes. Leo.
And muche better be men taught by doyng, than they are by speakyng.

In the knowledge of thynges, this is it, whiche is chiefly moste holsome and profitable, to marke well the lessons of euery example, whiche is put in famous remembrance, wherof thou maiest take for thee & thy countrey, that thou maiest ensue, or that whiche hath an ill beginning, or a foule ending, thou maiest the better eschue. T. Liuius.

ENVY.

ENuy is blynde, and can do nothyng but dispayse vertue. Liuius.

It is a scab of this worlde to haue enuie at vertue. Tullius.

O the miserable condicions of people, that are to be gouerned, among whom diligence is hated, negligence is reproued, Idem.

proued, where sharpnes is perilous, libe ralitie thankeleſſe, communication de ceiptful, pernicious flatterie, euery mās mans countenaunce familiare, many mens mindes offended, wayte to hurte priuely, faire wordes openly, whan offi cers be comming, they tary for theim, whyle they be present, they doe awayte on theim, being out of authoritie, al doe forsake theim.

ELOQVENCE.

Salomon. Eloquent wordes become not a foole, nor lyyng lippes a man in autoritie.

FAME.

Salomon. BEtter is a good name than aboun dance of ryches, for good estimatiō surmounteth all treasure.

Seneca. Those men saie ill of thee, that bee ill them selfe. Reason aunswereth, I should be sore meued, if Cato, Lelius the wise, the other Cato, and the twoo Scipions, should so reporte of me, or if these menne should saye this with a ryght iudgement, which thei do now by malice corrupted.

Tullius. The actes, and not the fame should first be

be considered.

The infamy of man is immortall, for Paulus.
she is alive whē thou thinkest her dead.

FAITH.

OUr lorde will rewarde euery mā Regum.1.
according to his iustice and faith.

We that beleue Christ, lette vs Hieroni-
folowe Christes liuing. mus.

They whiche beleue in God, let theim Paulus ad
endeuour theim to excel in good workes Titum.

Like as the bodie is dead, wherein is Iacobus.
no spirite, so that faithe is dead where there lacke workes.

The faithe of a christiā is ioyned with Augustin
charitie, & without charitie, is the faithe of the deuyll.

Faith not exercised, sone wareth sick, Paulus
& being vnoccupied it is assaulted with Romano.
sundrie displeasures.

Not the hearers of the lawe be right- Christus
wyse in the presence of God, but the do- apud mat.
ers of the lawe shalbe iustified.

Not euery man that saieth to me, lorde lorde, shall enter into the kingdome of heauen, but they whiche doe the wyll of my father whiche is in heauen.

FEARE.

The

Salomon. The roote of wysdome is to feare God and the braunche therof, shal long tyme endure.

Tullius. There is none authoritie of so great a puissaunce, that oppressing with dread may long endure.

Ennius. Whom men feare they doe hate, and euery man whom he hated, he desyreth to perysshe.

Dreede and terrour bee weake bondes of loue, for if that they breake, and men cease to feare, than begin they to hate.

Seneca. It is more daunger to be dread than to be despysed, for nedes muste he feare many whom many feareth.

FOLY.

Salomon. A Foles way in his own eye is best a wyse man heareth good counsell.

Ecclesiast He that answereth before that he heareth, proueth him self to be a foole and worthy rebuke.

Paulus A wyse sentence in a fooles mouthe, shall not be regarded, for he telleth it not in opportunitie.

Talke not long with a foole, and with him that lacketh witte, keepe not muche companie.

De

He that setteth muche by hym selfe, where in dede he is nought worthe, he bryngeth hym selfe into folye.

It is the propertie of a foole to seeke oute other mennes faultes, and forget his owne. Tullius.

FLATTERY.

My sonne, if il mē will lede the with flattery, consent not vnto them. Salomon.

Better are the strokes of hym that loueth truely, than the false kysses of them that doe flatter thee.

Tale bearers, rioters, glosers & flatterers, fle far from them, as from thy chiefe enemies. Hieroni.

Within thy selfe, beholde wel thy self, and to knowe what thou arte, geue no credence to other. Seneca.

Whose eares be so stopped from truth that he may not abyde to here truthe of his friende, his health and prosperitie is to be despayred. Cicero.

Lyke as wormes soneste doe breede in softe woode and gentyll, so the most noble wittes desirous of prayse, gentle and honorable, moste maketh of flatterers, and doe norysshe suche persones, as bee their destroyers. Plutarch

The

The familiar compaignion, which is alwaye like pleasaunt, and gapeth for thankes and neuer biteth, is of a wyse man to be alway suspected.

Great mens sonnes learne nothynge well, but to ryde, for in other doctrines their maisters doe flatter them, praising all that they speake. At wrastling their felowes fall downe or they be throwen: But the rough horse, whan he is rydden knoweing not whether he that rydeth be a prince or a subiecte, a ryche man or a poore, casteth him out of the saddell, if he can not good skill of ryding.

FORTITVDE.

Hieroni. FOrtitude and constance is the high way, he that tourneth to muche on the ryght hande is foolehardye and frowarde, to muche on the left hande, is fearfull and cowarde.

Tullius. Fortitude is an affection of mynd, sustreining patiently perill and grieue, and being alway free from all drede.

Gregori⁹. Fortitude appereth not but in the time of aduersitee.

Seneca. To a wyse man none ill may happen, for he standeth vpright vnder euery bur-

deyne,

deyne, nothynge maie appayre him, nothinge displeaseth him that ought to be borne: for what so euer mought happen to man, he neuer complayneth that it hath chaunced vnto him.

All things ought to be forthought on, and the minde fortified against all that might happen. Banishmēt, tourmēts, sickenes, battayle, shippwrekes, thinke on them daiely.

To suffer griefe quietly and coldly, it profiteth much to consider, and so to doe it is a great honestie.

Nedes muste he that is valiaunt, be of a great courage, and also inuincible: he that is inuincible despyseth all thinges that be transitory, supposyng them to be inferiour vnto him. But no man maye despise those thinges, wherby he may be greued, but onely he that is valiaunte. Wherefore it happeneth that a valiante person can neuer be grieued, all wise mē therfore nedes muste be valiant.

It was wont to be a gret praise and a meruaylous, to haue patiently taken all frowarde aduentures, not to haue beene subdued by fortune, but in all aduersitie, to haue retetned their estimacion and dignitie.

Q. Curtiꝰ The tymorous dog barketh more sore then he byteth.

We see the greattest ryuers fall with least noyse.

FORTVNE.

Boetius. FOrtune can neuer make that to bee thine, that nature denieth thee.

Tacitus. It is a naturall sickenesse in men to beholde with sore eyen the newe aduauncement of other.

Seneca. Looke how many wonderers, so many enuiers.

Iustinus. As fortune becketh, so fauour enclineth

Innumerable be the examples of changeable fortune, for where made she euer great sore, but where sorowe proceded? or what sorowe hath she caused, that hath not proceeded of ouermuche gladnesse.

Felicitie beginneth by the ordinaunce of god, where misery is esteemed by the iudgement of man.

Seneca. The enterprises be in our puissaunce, but their conclusions fortune determineth.

To beare rule is chaunce, to geue rule is puissaunce.

Fortune

Fortune fauourynge variaunce despiseth constance.

Whose hope, reason, or imagination, dependeth on fortune, in him nothinge may be constant or certayne. Tullius.

Fortune is to great men deceitfull, to good men vnstable, all that is hyghe is vnsure.

What fortune high raiseth, she liketh vp to let fall.

In thinges which be moderate, continuance is constant.

Chilo the wyse man beynge demaunded what fortune was, answered: A lend philicio, for she made many folkes blinde that trusted much to hir. Chilo.

Oftentimes fortune corrupteth maners. Q. Curti°.

GOD.

The eyes of god be more bright then the sonne, beholdyng euery where all the waies that men take, the depenesse of that whiche is bottomlesse, seing mens thoughts, where they thinke them moste secrete. Salomon.

In the hert of man be many deuises, the will of god euer abydeth.

No sapience, prudence, nor counsayle,

mate prenayle against god. The horse is prepared to battaile, but yet god geueth alwaie the victory.

Ecclesiast. They that feare god, will beleue his worde: & they that loue him, will kepe his commaundement.

Daniel. Blessed be the name of our lorde, for wisedome, and puissaunce be of him only, he altereth tymes and ages, he also translateth and ordeineth kingdomes.

GOVERNOVR.

Salomon. Prouerb. Where as lacketh a gouernour, the people decaieth, where as be many counsailes, ther lacketh not sureme.

In the multitude of people is the state of a kyng.

In the fewenesse of subiectes is the princes dishonour.

A prince that gladly heareth leasings, hath al his officers peruers and wicked.

Wo is the countrey, where the ruler is wanton, and they in authority breake their faste tymely.

Happy is that lande, that hath their kynge noble, and where men in authoritie eate in good season.

Tullius de Oui. 3. He that is a gouernour offedeth more

greuou-

greuously by his example than by his offence.

Where a gouernour lacketh, the people shal perishe: the sauegard of them is where be many counsailes. Salomon.

Rulers haue done things with folye, and sought not our lorde: therfore they vnderstande not, and theyr flocke is broken and scattered. Ieremias

Prepare thy selfe, and furnishe so thy condicions and maners, and set foorth the fourme of thy lyuinge in suche wyse as he that in middle of euerl mans sight leadeth his life, and may be hid from no man. Plutarch.

The cõmune people are wont to serche and behold curiously the maners, liues, and condicions of them that be rulers, although they be couered neuer so closely, or hydde and kepte with hangynges and courteynes neuer so priuily.

GOOD MEN.

A Good man shall receiue aboundantly grace of our lorde: He that trusteth in his owne wit, doth euer vngraciously. Salomon.

We maie call that man gratious, to Seneca.

whom nothinge is good or ylle, but a good mynde or an yll, whiche is a louer of honestie, contēted onely with vertue, whom no fortune extolleth or oppresseth, nor knoweth any thinge to be better, then that he may geue to him selfe, to whom veray pleasure is, to set lyttle by pleasure.

GLVTTONY.

Salomon. Prouer. 33

HAunte not the companye of drinkers, nor the dyners and suppers of them, that bringe flesshe with them to eate, for thei which attende onely to drinkinge and making of bankets, shall be consumed.

Augusti.

Not the vse of meate, but the inordinate desyre therof ought to be blamed.

Augustin

The riche men wonlde not be constreigned to eate that whiche poore men eate the, but lette them kepe the custome of their infyrmitie, beynge sorie that they can not other wyse satisfie their nature. If they chaung theyr custome, and therfore be sicke, let them vse theyr superfluitie, and geue to poore men that, whiche vnto them is conuenient and necessarie.

Hieroni.

Vnhappie are they, which haue their appetite

appetite more then their stomake.

Gluttony is an yll maistresse to serue, she alway desyreth & is neuer contented. Ambros⁹

What is more vnsaciable than is the bealy? that this daye she receyueth, to morowe she expelleth: whan she is full, she disputeth of continence: whan she hath dygested, she byddeth vertue farewell.

Denise king of Sicile, whan he he had eaten potage, whiche a Cooke of Lacedemonia had made, he said that the meate did not delite him, the Cooke answered, it was no meruayle, for it lacked spices: whan the king asked what spices he lacked, he answered, labour, sweate, rennynge, hunger, and thyrst, for with such maner of stuffe, the meate of the Lacedemonians was euer prepared. Cicero.

GLORIE.

Glorie is a thinge substanciall and perfectly expressed. It is the praise of good men, consenting together, a voice incorrupted of them that iudge well of an excellent vertue. Tulli⁹ in quæst.

The chiefe and perfecte glorie standeth in three thinges, if the multitude loue vs: if they haue good opinion of vs: Offic. 2.

if (as it were mervaylynge at vs) they suppose vs well woorthie to be hadde in muche reuerence.

Ieremias. Thus saith our lorde, let not the wyse man glorie in his wisedome, nor the stonge man in his strength, nor the rich man in his substance: but he that is glorious let this be his glorie, to know and and vnderstand me. For I am the lorde that doth execute mercie, iudgemente, & iustice in earth: these thinges doe please me, saith our lorde god.

Plutarch. Nor that fyre maketh smoke, that quickely is kendled, nor that glorie causeth enuie, that shortly appeareth.

GRACE.

Augusti. The grace of God, why it is sente vnto this man, and not vnto that man, the cause maie be priuie, but without iustice truely it maie neuer be.

Augus. de natura & gratia. The grace of Christe, without the whiche neyther childzen nor men maie trust to be saued, is not geuen for merites, but is fauourably disposed without deseruinges, and therfore it is called Gratia, whiche doth signifie fauour in Englishe.)

Grace

Grace (as I doe suppose) consisteth in three thinges, in abhorrynge thinges which are passed, in despisynge thinges presente, and in desyring thinges which for vs are prepared. Bernarde.

Grace is geuen for this cause, that the law be fulfylled, that nature be restored, and that by sinne we be not subdued. Augustin.

HVMBLENES.

NEuer suffer thou pride to rule thy witte or sentence: for in hir all destruccō taketh roote & beginning. Tobias.

On whom saith our lorde shal my spirite rest, but on him that is humble and gentill, and dreadeth my woordes? Esaias.

God resisteth proude men, but to them that be humble he geueth his grace. Petrus.

The more honourable thou arte, the more humble thy selfe vnto all men, and thou shalt fynde fauour both of god and of man. Eccles.

In thy thought extoll not thy selfe like a bulle, ne be thou proude of thine actes, but in humblenes kepe euer thy courage Salomon.

The greatter thou art, the more humble be thou. & in the presence of god thou shalte fynde grace.

Howe great so euer thou be, be humble in all thinges, and thou shalte fynde grace before god.

HASTE.

Sext' Aurelius. THe emperour Octauia was wont to saye, nothing became worse an emperour or kinge then haste and foolehardinesse: for that whiche was well done, was sone doen.

HONOVR.

Salomon. AS vnsittyng is honour to fooles, as snowe is in summer, and haile stones in harueste.

Tullius. Honour nourisheth cunning, and with praise mens wittes be kyndled to study.

Plutarch' Honours very great, wherin is pride, & to much statelines, like greate corporate bodies, be throwen downe sodeinly.

Honours substantiall and perfect, and also fauour of them, whiche haue a good tourne in remembraunce, and be in rendryng thankes very diligent, should not be refused.

HIPOCRISIE.

Christus apud mat. TAke heede of false prophetes that come to you in the garmentes of sheepe, but within they be rauenouse

nouse woues, by the fruites of them ye shall perceiue them.

He that desireth to seme that he is not, he is an hipocrite, he feigneth to be good, yet doth he not practise it, for in ỹ praise of men he esteemeth his profite. Augustin

Dissimuled equitie is not properlie equitie, but double equitie, for it is bothe iniquitie and dissimulacion. August.

Hipocrites are vile in apparaile and proude in their courage, and while they seeme to despise al things in this worlde, they seeke by meanes to attaine to all thinges that be of the worlde. Gregorie

The nigheste waie to renoume, is to be suche one in deede, as euery man would be reputed. Tullius.

He that feigneth him selfe to bee a friende, and is not, is worse than he that is a forger of money.

Openly to hate or to loue, more belongeth to a gentyll courage, than to hyde in his countenaunce what his harte thynketh.

HVMILITEE.

EVery man that exalteth him selfe, shalbe brought low, and he that hũbleth him selfe shalbe aduaunced. Christus

All

Auguſtin. All men delyte to be highe, the grieee is humilitee, why ſetteſt thou thy foote ſo farre from the? thou wylte falle and not clyme, begyn at the grieee, and thou arte foorthwith at the toppe.

Gregori⁹. He that dooth gather other vertues without humilitee, doth as he that beareth fyne pouder into a boiſtous winde.

Seneca. That man is happie, which the higher that fortune aduaunceth his ſubſtance, ſo much the lower he auaileth his courage.

ILL MEN.

Eccleſiaſt. Three kindes of people my ſoule hath hated, A poore man prowde, an olde man lacking wit, a great man a liar.

Seneca. There is no hope of remedie, where that whiche ſometyme were vyces, be tourned to manors.

Salomon. That whiche the yll man moſte dreadeth, ſhal come vnto him, & that whiche he deſireth, ſhalbe geuen vnto good men

The yll man ſhal vaniſhe away like a ſtorme, the good man ſhall ſtande faſte, like an euerlaſting foundacion.

The woorke of an ill man is euer vnſtable, he that ſoweth good woorkes, hath a ſure aduantage.

Doe

Doe thou none yuel, & none shal come to the: Leaue yuel companie, and yuell wyll forsake the. Ecclesiast

If a Morayne maie chaunge his skin, or ā lybarde hir spottes, ye maie also doe good, whan ye are brought vp in yll. Ieremias.

To him that doth yl, there is no greater penance, than that he displeaseth all men, and contenteth not him selfe. Seneca.

IVSTICE.

NO man maie be iuste, that feareth eyther death, peyne, exyle, or pouertie, or that preferreth theyr cōtrarves before very equitie. Tullius.

The foundation of perpetuall prayse and renowme is iustice: without the whiche nothing is commendable.

Kynge Agesilaus beyng demaunded, which was the better, either Justice or fortitude, he answerd, If al men were iuste, we neded no fortitude. Agesilaus

The glory of a good mā is to do iustice. Ecclesiast

Justice exalteth the people, but sinne maketh people wretched and miserable.

The emperour Alexander, hering that a poore olde woman was ill intreated with one of his souldiours, he discharged him, and gaue him in bondage vnto Alexand. imperat.

the

the woman, to get hir hir liuynge with his crafte, forasmuche as he was a carpenter.

Aristides. Aristides, called the righteouse, being demaunded of one, If he were righteous of his owne nature, Nature, sayde he, hath muche holpen me therto, but yet by mine industry I haue holpē hir also.

Salomon. In the path of Iustice is life, the way that turneth therfrom leadeth to death.

Iustice mouteth the people in honour, syn maketh people wretched & miserable

Ecclesiast Be not ouer much iuste in extremitee, and fauour no more then is necessary.

Ecclesiast My sonne, desiring wysedome, kepe thou true iustice, and god almightie wil geue it vnto the.

Ambrosi⁹ He is a iust man that spareth not him selfe.

IVDGE.

Salomon. Accordyng to the iudge of his people, so be his officers.

Such as be rulers of a citie, such be the commons.

Ecclesiast Presents & giftes make blinde iudges.

Couet not to be a iudge, except thou be of power able to subdue iniquities, leaste perchaunce thou shalt feare the state of a great man, and geue occasion of rebuke in

in thine owne hastinesse.

Euerlastynge woe shall be to theim, Esaias.
which make vnrighteous lawes, and do
write against iustice, to the intente that
they will oppresse poore men in iudge-
mente, and violently subuerte the cause
of the people.

All doe loue presentes and folow re-
wardes, to the fatherlesse childe they do
not minister iustice, the poore widowes
matter commeth not before them.

Here therfore ye kynges, and vnder- Sapien.
stande ye Lerne ye iudges of all partes
of the worlde. Geue eares ye that rule o-
uer multitudes, and delite your selfe in
the trouble of people, for power is geuen
to you from our lorde, whiche shall exa-
mine your actes, and inserch your thou-
tes, for whan ye were ministers of his
kingdom, ye iudged not straitly, ne kept
the lawes of true iustice, ne went after
his pleasure, horribly and shortly he will
appere to you: for most sorest iudgemets
shalbe to them that haue rule ouer other
To the poore man mercie is graunted,
but the mightie man shal suffer mighti-
ly tormentes.

Take thou no gyftes, which do make Moises in
wyse men blynde, and doe peruerte the Deuter.
wordes

wordes of them that be righteous.

IVDGEMENTE.

Salomon. He that iustifieth an vngracious person, and he that condemneth a good mā, they before god are both abhominable.

Ieremias. The kyte in the ayre knoweth hir time, the turtil, the storke, and the swalow do come at their seasons, my people know not theyr lordes iudgement.

Tullius. A good man will not in his frendes cause, doue againste a weale publike, againste his othe, nor againste the truste, whiche is put in him, for he taketh aside the parsonage of a friende, when he taketh on him a iudges office.

Alexand. Auguſt. The emperour Alexander wolde neuer suffer to be solde the office of a iudge, or great authoritie in the execution of lawes, saynge, Needes muste he sell that doeth bie. And I will not lette that there shall be marchauntes of gouernaunce, whiche if I doue suffre, I may not condemne: for I am ashamed to punishe a man that byeth and selleth.

Themistocles beynge the chiefe iudge in Athenes, whan there came to him a great musician, which desyred of him a thyng

thynge somewhat againste iustice, Themistocles aunswered, if in singing thou doest not regarde Numbre and Time, thou art not worthy to be called a good musician: nor I a good iudge, if I wold preferre before the lawes, the pryuate fauour of any one person.

IGNORANCE.

IF a blynde man do take vppon him to leade one that is blinde, they both shal fall in the diche. Christus apud mat.

Sapience and doctrine of fooles be dispised. Salomon.

INGRATITVDE.

HE that doth rendre an eupl tourne for a good, eupll shall not departe from his house. Salomon.

The hope of a person vnthankful, shall relent like winter yse, and as water superfluous shall vanishe away. Sapien.

The greatter benefytes that men doe receiue, the more greuous iudgemente shall be geuen them, if they do offende. Chrisost.

A good man doth all thinge well, if he doe ail well he can not be vnkynde. Seneca.

He that thinketh alwaie to craue, forgetteth what he taketh.

In couetise nothinge is woorse than

that she is vnkinde.

He taketh away the mutual course of geuing and takyng good tournes, who so euer neglecteth to rēder equal thanke to him that deserueth it.

Plautus. That is a persone dishonest, whiche knoweth how to take a benefit, and not how to requite it.

IDELNES.

Antonine. The good Emperoure Antonine, withdrewe from diuerse persons their pensions and salaries, perceiuing theim idell, saiyng, that there was nothing more reprochefull or cruel, than that they should gnawe and deuour the weale publike, which with their labour nothing increased it.

Ecclesiast. Idelnes hath taught muche vnhappinesse.

Paulus. He that will not worke, shal not eate.

Seneca. Some times be taken from vs, some times doe escape vs, some flowe awaye not vnwitting vnto vs, but the fowlest losse of time is of that, which by our negligence doth slip away from vs.

Idelnesse weareth strengthe, as rustie doeth yron, the bronde vnstered bourneth slowelye, and if he bee moued he can-

cauſeth the fire eſtſones to kendle.

We are not brought vp ſo by nature, that we ſhuld ſeme to be made for game and ſolace, but rather for grauitie, and for ſome ſtudies more ſerious and weighty. Tullius.

Idlenes without learning is death, & the graue of a quicke man. Seneca.

INORDINATE APPETITE.

THe roote of all miſchiefe is inordinate appetite, whiche ſome men folowing, haue erred from fayth, and brought them ſelues into manye ſorowes. Paulus.

Ther are thre thinges ſpecially, which men be wont to deſire inordinatly, Ryches, bodily pleaſures, and great auctoritie. Of richeſſe do procede il thinges, of pleaſure diſhoneſt thinges, of auctoritee vayne thynges. Innocent.

There is no grief in lacking, but wher there is inordinate deſire in hauing. Auguſt.

That whiche is other mens, liketh vs beſt: that whiche is our owne, lyketh beſt other. To flee inordinate appetite is verey nobilitee: but to ſubdue it, it is roy all and princely. Seneca.

The reaſonable mynde muſte iudge

the to be riche, not thy possessiōs or mens estimacions.

CVNNINGE.

Dydimus. A Man to perceyue that he is ignorant, is a token of wisedome, like as to perceiue, that he doth wrōg, betokeneth iustice.

Paulus. In much cunning is much indignacō.

Lactanti⁹. Cunnyng causeth vs to knowe, whyther we shall come: vertue, howe that we maie thither come, the one without the other little auayleth, for of cunnyng springeth vertue, of vertue perfecte felicitie.

Cunnyng is to know god, and to imbrace vertues, in the one is sapience, in the other is iustice.

Galenus. Science is a knowlage conuenient, stable, and neuer declining from reason.

Socrates. Esteme thou muche cunnynge, to be more worth than coyne, for this shortly decayeth, cunnyng euer continueth.

Plutarch. The wyse Solon made a lawe in Athenes, that the childe should not be boūde to succour his father, of whom he had receiued no maner of doctrine.

KYNGE.

De

HE is in great errour, that thinketh a kynge to be safe in his persoune, where nothinge may be safe from the kyng, sence suretie is assured by mutuall suretee. Seneca de clementia.

Theopompus king of Lacedemony, vnto one that demaunded of him, how a king moughte moste surely keepe his realme, and defende it, sayde, If he geue to his counsailours libertie to speake alwaie truthe, and to his power neglecteth not his subiectes whan they be oppressed. Theopompus.

Trouth and compassion kepeth a king, & his place of estate with mercie is stablished: Salomon.

O ye kynges, if ye delyte in high places, & sceptors, make much of Sapience. Sapientia. Plato.

Moste happie is that publike weale, where eyther men studious of wisdome doe reygne, or where the kynge is studious of wisdome.

To be in a fury, it maie be called womanly. Seneca.

It neuer besemeth a king to be angry.

If thou wilt subdue all thinges vnto the, subdue thy selfe vnto reason: If reason rule the, thou shalt rule many.

It besemeth men to feare their price, but much more to loue him.

LENDING AND BOrowyng.

Salomon. Lende not to a greater than thou art, & if thou haſt lente, accompt it for loſſe.

LOSSE OF A FRINDE OR of goodes.

Salomon. He that is robbed and looſeth his coate, where he hath no mo, if he had leauer lament him ſelfe, than to loke about him, and prouide howe to eſcape from tolde takinge, and to fynde ſome thyng to couer his ſhoulders with, wouldeſt thou not thynke hym to bee a naturall foole? Thou haſt burted hym, whom thou diddeſt loue: Seke now for him, whom thou mateſt loue. It is much better to prepare eſtſones a friende, than to wepe for a friende.

LABOVR.

Tullius. By cuſtome of labour we ſhall make the payne more eaſier to ſuffer. Cato in an oracion, whiche he made to the men of armes of Numantia ſayde, Conſyder in your myndes my fellowes, that whan ye doe a thing well by labour and trauayle, the labour ſoone paſſeth,

passeth, the thynge well doen alway remayneth. But if ye doe ill by inordinate pleasure, the plesure sone vanisheth, but the dede that is ill done neuer remoueth. Pontanus.

It is a token of a feble and tender corage to flee from thinges laborious and peynefull, of the forbearinge whereof slouthe is ingendred, and nicenesse, and their continuall compaunon vnthriftinesse.

To labour in vayne, and a man weryng him selfe to gette nought but displeasure, is extreme peuishnesse. Salustius.

LAVVE.

NO lawe is to all men commodious, it is enoughe if to the more part, & in a generalitie it bee sufficient. Liuius 34.

Sharpe punishment of vnlefull actes is the discipline to liue well & warely. Cecilius.

The king Antiochus wrote to the cities, beyng vnder his obeysaunce, commaūding theim, that if he require theim by his letters to do any thyng that were contrary vnto his lawes, that as to him that was ignorant they should repugne and deny it. Plutarch⁹

Traiane the emperour most noble and valiant, by no marcial affaires mought Dionisius,

be called from geuyng lawes to his people, but that now in one place, sometime in an other he woulde sitte openly and here suites, and also geue iudgementes.

The law is good if it be lawfully vsed.

Paulus. The people that are without lawe, & doe that which in the lawe is conteined, they be a lawe to them selues.

Tullius. This is once certaine, lawes were inuented for the preseruacõ of people and countreys, and for the quiete and prosperous life and estate of men that lyue vnderneth them.

Arcesilaꝰ. Like as where there be many phisicions and medicines, there are many dyseases, so where as are many lawes, there be many mischiefes and greatest iniuries.

LAVVES.

Modestin. Where men apprehend in a little trespas, some be grieuously punished, some vneth are touched, it is great cause of discord in a weale publike.

Tullius. Lawe is a highe reason ingendred of nature, which commaũdeth that whiche ought to be done, and forbiddeth the contrary.

Anaxag. Lawes of men may be likened to cop-

webbes,

webbes, whiche doe tye little flies faste, and with great flies are broken.

LECHERIE.

Lechery is enemie to god, and enemie to vertues, it cõsumeth all substance, and delityng in the appetite presente, letteth that a man can thinke on ponertie, which is not longe absente. Augustin

If we will consider the excellency of mannes Natnre, and the dignitee therof, we shal wel perceiue, how fowle and dishoneft thing it is to be resolued in lechery and to lyue wantonly. Tullius.

Contrary how honeft & fayre a thinge it is to liue temperately, continently, sadly and soberly.

Youthe vntemperate, and full of lecherie, maketh the bodie to be in age withered and feble.

LIBERTIE.

In very much libertee it is harde to be moderate, or to put a bridle to wanton affections. Hieroni.

They be out of libertie, that do not labour in their owne businesse, they slepe at an other mannes winke, and set their feete where an other man steppeth. Terentius

What is libertie elles, but to liue as

thou wouldest?

Theren. Truely of ouermuche licence happeth great pestilence.

LIBERALITIE.

Aristotle. et hic.4. He onely is liberall, the which spendeth after his substaunce, and as it is nedefull.

Aristotle. Liberelitie is not in the multitude or quantitie of that which is geuen, but in the facion of him that geueth, for he disposeth it after his substaunce.

Seneca. He geueth verey late, that geueth not vntill his friende craueth.

Beware that thy benefitte excede not thy substaunce, for in suche liberalitie is an appetite to take vnlesully, that there lacke nothynge to geue awaye bounteously: for where men geue and bee nedy, they bee constrayned to plucke eftsones from other, of whom thei purchase more hatred than fauoure of theim that they geue to.

In geuing, these thinges must be considered, what thing, and to whom, how, where and wherfore thou geuest.

When thou employest a benefite, chose suche a person as is plain and honest, of good remembraunce, thankefull, abstei-

steinynge from the goodes of other, no nigarde of his owne, and specially to all men beneuolent.

The greatnes of the benefite is declared, or by the commoditie, or by the honestie, or by the necessitie. Tullius.

There be two fountaines, whiche doe approue liberalitee, a sure iudgement, & honest fauour. Valerius

LIFE EVERLASTYNGE.

O The depe rychesse of the wisdome and knowledge of God, the iudgementes of theim, howe impossible is it to comprehende: howe impossible is it to finde them: who knoweth the mind of the lorde, or who was his counsailour or first gaue it to him: and he shall be recompensed: for of him, and by hym, and in him, are all thinges, to him be glorie into the worlde of worldes. Amen. Paulus. Sapientia.

That whiche God hathe prepared for theim that doe loue him, faithe doeth not take it, hope doeth not touche it, charitee doth not apprehende it, it passeth all desires and wisshes, gotten it may be, esteemed it can not be. Augustin.

We

Auguſtin. We maie lightlier tell, what is not in lyke euerlaſtinge, then what thinges be there.

There is no death, there is no wayllinge, there is no werineſſe, there is no ſickeneſſe, there is no hunger, no thirſte, no chaufynge, no corruption, no neceſſitie, no beauineſſe, no ſorowe.

LOYALTIE

Salomon. The lyenge lyppes are to god abhominable, they that doe truely doe pleaſe him.

MALICE.

Tullius. Who that prouideth for an others deſtruction, let him be ſure that a like peſtilence is prouided for him ſo that of a lyke thinge he ſhall ſone after be partener.

Sapientia. By malice a man ſleeth his own ſoule.

Seneca. Malice drinketh the more parte of his owne venim. Serpents, the venim whiche they haue for the deſtruction of men, without theyr owne perill they kepe it, malice hurteth him moſte, whiche doth reteine it.

Mari-

MARIAGE.

LIke as in chaffe or heares of an haare, fire is sone kendled and sone put out, excepte some other thynge be myxte with it to nourisshe and kepe it: so loue sodeinly inflamed in man and wife with beauty or personage may not dure longe, except beyng ioygned with good condicions, it be nourisshed with wisedome, and therby receyueth a liuely affection. Plutarch.

Women that had leuer rule foolisshe husbandes, than obey wyse men, be like them which wolde rather leade a blinde man, than folowe him that hath bothe sight and good vnderstandynge.

House and goodes we receiue of our frendes, a wise wife is properly geuen of god. Salomon.

Departe not from a wyfe that is sad and wyse, which thou hast taken in the feare of god, the grace that is in hir honestie surmounteth all ryches. Ecclesiast

Arte thou bounden to a wyfe? seeke not to be lowsed. Paulus.

Arte thou lowse from a wyfe? seeke not to be maried.

Mariage in all thynges is honourable,

rable and the bed immaculate, for God shal iudge fornicatours and also aduoutrers.

Themisto. Themistoles a noble manne, hauinge but one doughter, demaunded of hir, whether she wouldbe maried either to a poore mā hauing worshipful maners, or to a great man with leude condicions. She aunswered, Sir, I had leauer haue a man lackyng possessions, then possessions lacking a man.

Varro. The vyce of a wyfe is either to be take awaye, or to be suffered. He that taketh it awaye, maketh the wyfe more commodious, he that suffereth, maketh hym selfe better, by obteinyng of patience.

MERCIE.

Seneca. Mercy is a temperaunce of mynde in the power to auenge.

Compassion regardeth not the cause, but the estate of the person. Mercy is ioyned with reason.

Tullius. Nothyng is more commendable, nothynge is more worthie to haue place in a great man, than placabilitie of mercy.

Christus apud Mat. Blessed be they that are mercifull, for they shall be sure of mercy.

Among

Among many vertues none is more wonderfull, or more gracious than mercy, for in no thyng menne doe more approche towarde God, than in geuing to men healthe. Fortune may doe no more, nor also nature can will no more than preserue lyfe.

MANERS OF MEN.

IN felicitee is imperfection, where thynges dishonest doe not onely delite, but also content, and there ceaseth hope of all remedy, wher that which was vice is turned to be maners. Seneca.

NATVRE.

VIRTVTES inforced doe bring thinges ill to passe. The labour is in vayne wherin nature striueth. Seneca.

Al nature of beastes, foules, serpentes, and of all other thynges by mannes nature is tamed.

That whiche is inured & ingendred by nature is not lightly remoued by crafte. Iacobus.

Thou doest naught thou man moste vnkynde, whiche sayest, that thou hatte nothing of God, but of nature. I tel the. Nature without God is nothynge, nor God is withoute nature, but bothe Seneca.

are

are one, and be not diuers in office.

NECESSITIE.

Q. Curti⁹. Necessitie maketh that quicke, whiche els wolde be dul, and ofttimes dispayre is chiefe cause of hope.

P. Mimus Suffer, and blame not that, whiche thou maiest not escape.

Seneca. Thinke how they that be gyued, take firste greuously the weyght of their Irons, and let of their goyng. At the last, whan thei leaue to disdaine these things and doe determine to suffer them, necessitie compelleth them to beare it valiantly, and custome to thinke the peine easy.

It is Necessitie, that in peril of wrecke discharged the shippe of his burdeine.

It is necessitie, that by pluckyng downe houses do kepe them from burnynge.

Tyme maketh necessitie a lawe.

NOBILITIE.

Lactanti⁹. What nobilitie riches or puissance may be stedfast and sure, sens god may make kynges baser, ye than those that be lowest.

Hieroni. The onely libertie before god is, Not to do seruice to sin.

The chiefe nobilitie before god is, To

cell

excell in all vertue.

What auaileth noble linage to hym, whiche is with villaine manners repro-ched? or what reproch is a poore stock vn-to hym, whiche is with good manours adourned? Chrisost.

He that bosteth alwaye in his aunces-tours, declareth him selfe to be vnwor-thy of prayses.

The more honourable that the lyfe of the auncestour is after esteemed, the more reprochefull vice of the linage that then succedeth. Salustius.

Iphicrates a valiaunt capitaine, but the sonne of a shomaker, being therwith imbrayded of Hermodius a noble man borne, answered in this wise, My bloud taketh begynnyng at me, and thy bloud at the now taketh hir farewell. Iphicrates

OBSTINACIE.

TO resiste in vaine, and with much trauaile to get nought but displea-sure is extreme foly. Salustius.

OBEDIENCE.

WHat maner of obedience maie be there, where vice is much made of and rulers not regarded, whose Pontanus

contempte is the originall fountayne of mischiefe in euery weale publike.

Paulus. Ye seruauntes obey your soueraines carnall in all thinges, not seruing to the eye, as it were to please men, but in simplicitie of thought, fearinge almightye god.

Salomon. Better is obedience than sacrifice.

Paulus. He that resisteth authoritie, resisteth goddes ordinaunce.

August. It is a generall couenaunt made by mankind, to be obedient to kinges, how muche more vnto god, whiche reigneth ouer all creatures?

Bernard⁹. If thou wilte be wise, be euer obedient, for it is written, Desirest thou wisdome, then kepe the commaundements, and god will geue hir vnto the?

Theop. Theopompus the kynge of Lacedemonia, to one which sayde, That the countrey was well kepte, because that kinges there knewe howe to gouerne: he aunswered, No not so, but rather because the people knowethe howe to obey them.

Aristotel. Some fautes of rulers and officers ought to be tollerate, for he that goeth about to correct, shal not profyte so much as vse to disobey theyr superiors, shall bringe

bryngē to men detriment.

PACIENCE.

THe pacient man will suffer for a time, and after shall come restitucion of gladnes. Ecclesiast

All that happeneth vnto the, suffre in thy trouble, and haue pacience alwaie in thy powertie: for golde and syluer are proued with fyre, and men be acceptable whan they be in the ouen of worldly aduersitie.

Better is he that contemneth wrong, than he that is greued therwith, for he that contemneth it, dooth despise it, as if he felte it not, but he that is greued therwith, is tourmented, as if he felte it. Ambrosi.

If thou wilte be of noble courage, suppose that no displeasure maie happen vnto the, but saye this of thine ennemy. He woulde haue hurte me, but he hurteth me not: and whan thou perceiueste him to be in thy daunger, thinke that to be vengeance sufficient, that thou moughteste be reuenged. Seneca.

PEACE.

BLessed be they that make peace, for thei shalbe called the childrē of god. Christus apud Mat.

Euerye realme deuided agaynste him Idem.

him selfe shal be made desolate, and euery citie or house in himselfe deuided shal not stande or abyde.

Augustin. He that hath not peace in his hert, the the mouth, and the acte, ought not to be called a christen man.

Hieroni. He that punisheth his bodie, and keketh not concorde, he praiseth god on the taber and not in the quire.

PERIVRIE.

HE that prouoketh a man for to sweare, and knoweth that he shall sweare falsely, he is woorse then a murderer, for a murderer sleeth the bodie, but he sleeth the soule, ye two soules together, his, who he procured to swere, and also his owne.

Tullius. The punishment of periury by goddes law is death, by mans law perpetuall infamie.

Augustin I saie vnto you, that ye in no wyse do sweare, least that by swearyng ye come to the poynte to sweare lightly, & by that lightnesse ye come vnto custome, and frō custome ye fall into periury.

Io. Chry. He that is ready to be forsworne, he seemeth to be forsworne before he sweare falsly, for God iudgeth not onely by dee-

des,

des, but also by thoughtes, whiche proceede from the herte.

No man sweareth often, but he is sometime forsworne, like as he that vseth to speake much, speaketh sometime things out of season. Idem.

He is a double offendour that taketh the name of God in vaine, and deceiueth his neighbour. Isidorus.

PERILL.

There is nothing so sure, that it is out of daunger, perchaunce of that thing, which is of no puisaunce. Q. Curti⁹

If thou maiest not clerely escape out of perill, choose rather to die honestly, than to liue shamfully. Socrates.

POVERTIE.

It is soone made ready and easy, that nature desyreth, to thinges superfluous sweat is requyred. Seneca.

The pacience of poore men at the ende shall not perishe. Dauid.

Better is little in the feare of our lorde, than great treasure, which wil neuer be saciate. Salomon.

They be poore in spirite, which whan they doe good, they geue praises to god, whā thei do yl thei lay faut in thē selues. August.

Ambrosi. The life of man is not in abounndance of riches, but in vertue & faith, this treasure shall make the a ryche man, if thou be ryche to godwarde.

Seneca. If thou wilte liue after nature, thou shalt neuer be poore, if after thine opinion, thou shalt neuer be ryche.

PRAYER.

Salomon. GOd is farre from them, which doe not honour him, & gladly he will here the prayers of good men.

Christus. Watche and pray ye, that ye enter not into temptacion.

Augustin Thy prayer is thy speche vnto God, whã thou readest, god talketh with the: whan thou prayest thou talkest with god

Augustin The two wynges, wherwith a man fleeth vnto god, be these, if thou forgeuest him which hath offended the, and helpest him, who hath nede of the.

Hieroni. With fasting corporal passions are to be cured, with prayer the pestilence of mannes minde is to be healed.

PVISAVNCE.

Seneca. It is a pestilente puissaunce, to be of power to doe harme.

Prodiga-

PRODIGALITIE.

VVhat thinge is more foolishe, then to indeuour thy selfe to do gladly a thinge that thou maiest do it no longer? Tullius.

Excessiue expẽces of that which should maintetne thy houshold, drinketh vp the fountaine of iust liberalitie. Tullius.

PROSPERITIE.

IF god suffre yll men to haue muche prosperitie, than his indignation is much more greuous. If he leaue yll dedes vnpunished, then is his punishmẽt more dreadfull and perillous. Augustin

The worlde is more daungerous laughyng than louryng. Idem.

If thou haddest the wisedome of Solomon, the beautie of Absolon, the puissance of Samson, the long life of Enoch, the riches of Cresus, the power of Octauian, what can all this auayle the, whã synally the body is geuen to wormes, the sowle vnto dyuelles, to be with riche men in peyne euerlastinge. Hieroni.

In al fortunes aduersitie, the most vnhappy chaũce is, to haue ben once happi. Boetius.

Perfite felicitee is the vse of vertue. Aristotel.

Seneca. Muche aboundance maketh cõme to lie, bowghes are bꝛokẽ with their owne bourdein, the fruite that commeth often commeth seldome to ripenesse.

PROVIDENCE.

Plato. Plato dooth likẽ mans life vnto a chaunce of dice, the better it is, the moꝛe it is desꝛyed of him that casteth it, but what so euer chaunce commeth, there is good crafte in the vsynge of euery thinge as it happeth, the one is not in vs, that is to saie, what we shall thꝛowe: the other is in vs, if we be wise, that is to saie, to take in good wꝛth the chaunce that doth fall, and appointe to euery thinge his place, so that the thyng that wel chaunceth, may pꝛofyte vs, and that which euill chaunceth may not indomage vs.

PRYDE.

Ecclesiast. Thꝛee kynde of thinges my soule hath much hated, and I am much discontented with thier dispositiõ. A pooꝛe man pꝛoude, a great man a lier, an old man a foole, & lacking discrecion.

Iacobus. God resisteth them that be pꝛoude, & to thẽ that be humble, he geueth his grace.

phosilides Pꝛoud in wisedo me, in strength noꝛ

nor in ryches, it is one god that is wise, puisant, and full of felicitee.

PRVDENCE.

PRudence consisteth in the knowlage of good and ill. Tullius.

A wise man doth all thing by counsell, & a foole soone discouereth his folye. Salomon.

More easily may one resist ill moctōs, than rule them, and more easily refuse them than moderate them. Eccles.

To him whom fortune neuer deceiued it is holy to remembre the vncertaintie of sundry aduentures. Liuius.30.

The helpe of God is not onely gotten with wishes & praiers, but by vigilante study, diligent executing, and wise counsailing, all thinges come to passe. Salustius.

Separate them that do craftely flatter the from those that do faithfully loue the. leste ill men haue most profyte by the. Socrates.

Be sure of friendes, that speake not ay pleasantly. Aeschil°.

Those, which to contēt the, wil speake vntrifftily, forbid them thy house, & put them out quickely.

PROMISE.

THese promises are not to be kept, which a mā maketh either bi feare compelled, or by crafte deceiued. Tul.off.1.

Agesila'. The noble kyng Agesilaus to one wich said to him, ye haue promised: by god said he, that haue I, if it be right, if not, I thã spake, but I promised not.

Tullius. The fonndacion of iustice is credence, that is to say, constantnesse and trouth in saiynges and promises.

Those promises are not to be kepte, which be harmeful to them, vnto whom thou hast promised, or by the which thou shalt receiue more detrimente, then they to whom thou madest promise, maye therby take profite.

Seneca. O the shamefull confession of fraude & commune mischiefe of man: more credence is geuen to mennes sygnettes, thẽ to their sowles.

PASTIME.

Tul. off. 2. NAture brought vs not forth, as we shuld seme to be made for pastime & solace, but rather to grauitie & studies of more weightie importaunce.

Recreacõ of wittes are to be suffered, for whan they haue a while rested, they spринge vp oftentimes more better and quicke.

PVBLIKE VVEALE.

Plutarch. TO vse the qublike weale for a particuler gayne or aduauntage, is not onely

onely a thinge foule and dishoneste but also mischeuous and very abhominable.

To chaung sodeinly the customes and dispocision of people, and with newe lawes hastely to rule them, it is not onely hard, but also vnsure, as the thinge that requireth much tyme with great power and auctoritie. Plurarch.

Lyke as the hande diuyded in fyngers is therefore neuer the feebler but to euery purpose is the apter and redier: so he that toyneth to him other in gouernaunce of a weale publike, ayded with company, shall accomplishe the thyng in experience the more effectually.

A prynce of a weale publike ought with all studie and diligence, expell and driue out of his countrey ambition and sumptuous expences, wherewith the mynde beynge nourished and styred, is made more cruell and fierce, and with a prodigall wantonnesse appeereth to be riottouse: and if he can not bringe it to passe, at the leaste let him abhorre them and kepe him selfe from them, and resiste to his power those that desyre it, & with al mischiefe do assay to atteine it.

Dwell not (sayde Plato) where superfluous expences doe surmounte the Plato.

reuenues

reuenues, nor where yll men be more made of then good men, nor where the rulers, for the more parte be lyers.

QVIETNES OF MINDE.

Plutarch. Arte thou put from thine office? thou shalt be the more at home, & the better apply thine owne businesse. Thou labourest to be nigh the kynge, but thou arte disapointed, thou shalte liue more surely, and in the lesse businesse. But thou art tourmoiled with much care and businesse: ye warme water (as Pyndare saieth) doth not so swetely ease and comforte the delicate membres, as honour toyned with auctoritie maketh labour pleasat, & to sweat easily.

Seneca. To him that wolde be quiete, & lyue in moste surette, the right way is, to set naught by exteriour things, & to be onely contented with vertue: for who so euer esteemeth any thing to be about vertue, ye or to be good, but vertue onely: he setteth forth his breast naked to al thing that fleeth from the hand of blynde Fortune, and with great study & diligence abydeth hir shotte.

REASON.

Not

NOt only fortune helpeth men that be valiant (as is the olde prouerbe) but reason much more, whiche as it were with preceptes, conforteth the puissance of prowesse. Tullius.

What thinge in man is beste? Reason: for by that he goeth before beastes, and foloweth the Goddes. Wherfore a perfect reason is that good, whiche properly belongeth to man, all other things is to him commune with beastes, for if he be strong so is the lyon: if he be fayre, so is the pecocke: if he be swifte, so is the horse: I do not say, that in euery of these thinges, the other surmount him. For I seeke not that thing, which is moste excellent in him, but that whiche is his owne, and belongeth properly to him, for as he hath substãce, so hath the trees: and as he hath voluntary meanynge, in likewise hath not onely the beastes, but also the woormes: If he haue a voice, so hath dogges, & muche lowder, the egles more sharpe and percynge, the bul much greatter, the nightingale sweeter. Than what thing properlie is a mans owne? surely reason: for that beyng in the right course and perfect, maketh a mankull of felicitie.

Religion

RELIGION.

Iacobus. RElygion pure and immaculate in the syght of god, is to succour poore chyldren and wydowes in their tribulacion, and to kepe them selfes vncorrupted in the temporall worlde.

Hieroni. He is a stronge theefe, and tourneth goddes house into a theefes cabin, that of religion seketh promocion.

REPORTE.

Eccleſiaſt AMonge thy friendes detracte not the kynge, nor in the moſte ſecrete place of thy chaumber reporte none yuell of a greate man: for the byrdes of heauen will carye about thy voice, and they that haue fethers, wil tel thine opinion.

RICHES.

Q. Curti' TOo much riches maketh place to los Some thinges be more easily gotten than kepte.

Salomon. Richeſſe ſhall nothinge auaile, whan god will take vengeaunce: good deedes ſhall deliuer man from damnacion.

Salomon. Subſtance ſoone gotten ſhall apayre: and that which is gathered by littel and

littell,

litteli, shall increase in thy handes.

Ryches becommeth not a foole, nor a vile seruaunt to haue rule ouer princes.

He that gathereth treasure with a tounge full of lies, is vainglorious and foolishe, and at the last shall fall into the halters of death.

That rich man is blessed, that is found without blemishe, & that foloweth not richesse, nor putteth his trust in money & treasure. Let see who is he, and we will commende him. For in his lyfe he hath done wonders Eccleſi.

They that wolde be ryche do fall into temptacion, and the snare of the diuell, also into many vnprofytable and harmfull desires, which drowne men in death and pardicion. Paulus.

Commaund thou the rich men of this worlde, that they presume not to highly, nor trust to the vncertaintie of their richesse, but to doe well in god, that liueth euer. whiche geueth vs abundantly all thinges to vse at our libertie, and to bee riche in good woorkes, and to geue gentilly, to participate with other, and to make with their treasure a good foundacion for the time commynge, for attaining to the life, which is very certaine. Paulus.

Sapience

SAPIENCE.

Tul. ruf. 5. MEn called wise men are not to be honoured for euery woorde that they speake, but for their stabilitie and constancie in vertue.

Euripides Princes become wise by company of wise men.

Sapientia. The ardent desyre of wisedome bringeth one to the euerlasting kingdome.

Ecclesiast O ye rulers of people, see that ye loue wisedome, that ye may haue a perpetuall kyngdome.

Ecclesiast The roote of wisedome is to feare god and the branches therof be of longe lyfe.

A wise herte and that hath vnderstãding, wil abstaine from ill deedes, and in woorkes of iustice his purpose shall prosperе.

The thoughtes of a wise man at no time, nor for any feare shal be depraued.

Tullius. A temperate and moderate personne, nedes must be constant, he that is constant, is quiete of minde, he that is quiete, hath no veracion, and consequently no greefe or disease: and all these thinges do perteine to a wise man. wherfore it followeth, no griefe or disease may be in a wise man.

The

The greatest token and office of sapience is, that the dedes doe agre with the wordes, and that the person be euer one, and like to him selfe. Seneca.

Lette thy minde and thoughtes hereto extende: onely wishe and busyly care for to be with thy selfe alway content, and satisfied with the goodes that of the doe procede, all other desyres referryng to god.

Wisedome excelleth strength, and the prudent person is to be preferred before him that is puissaunt. Sapience.

A wise mans toy is so surely wrought that no fortune may breake it, and is alway and in euery place quiet: It dependeth on none other thing but it selfe, nor loketh for the fauour of man or of fortune.

SCIPTVRE.

All scripture inspired of God is profitable to teache or to reproue, to correct, to instruct in iustice, that the man of god be perfitte, and furnished vnto euery good woorke. Paulus.

The scripture and the creature serue both for this purpose, that he maye be sought for and loued, that created the creature, and inspired the scripture. Augustin

Hieroni. If according to the saiynge of Paule, Christ is the vertue of god and his wisedome, he that knoweth not Scripture, knoweth not the vertue and wisedome of god, for ignorance of scripture is lacke of knowlage of Christe.

Idem. Let vs not thinke that the gospel is in the wordes of scripture, but in the vnderstandyng, not in the skin but in the marowe, not in the leaues of woordes, but in the deepe rootes of reason.

SIMPLICITIE OR plaineneſſe.

Salomon. THe symplicitie of iuſte men shall adreſſe the to god: And the deceite of ill men shalbe their destruction.

The iuſte man that walketh in his simplicitie shall leaue his children after him happie.

Hieroni. Prudence without simplicitie is malice and craſte, & simplicitie without prudence is maistres of folye.

SICKENES.

Seneca. SUfferance of sickeneſſe is tollerable, if thou contemne that, which laſte of all she doth menace.

Salomon. In many meates is hid much sickenes.

Nothinge

Nothing so much letteth health as oft change of medicines: The plante neuer proueth, that is oftentimes sette. Seneca.

The firste cure of sickenesse, is the preparation of good ayre, which conserueth the herte. The seconde is moderacion and order of meate and drinke: The thirde is in derectiō of labour and rest: the fourthe is forbearing to much sleape and watch: The fifte is the discreation in expellynge or stoppinge the humours: The sixte is the temperance of gladnes, anger, feare, and sorowe. The departinge of these frō their equall temperance is cause of all sickenesse. Io. Damasconus.

SVPERSTICION.

NOthynge more effectually ruleth a multitude than superstition. els be they vnruly cruell & mutable. Q. Curtius.

Not onely philosophiers, but all our forefathers did euer separate Superstition, from true religion, for they whiche prayed al date, that theyr children might ouerliue them, were called superstitious which name after warde was larger extended. Tullius.

He that is inclyned to superstitiō, shal neuer be quiete.

Seneca. Superstition is a madde errour, for it feareth the, which ought to be loued, & whom she worshippeth, them doth she violate, what diuersitie is it, whether thou denieſt god, or speakeſt ill of him?

SHAMEFASTNES.

Hieroni. That which thou art ashamed to speake, be also ashamed to thinke.

Seneca. Shamefastnesse is to be muche made of, for as longe as that abydeth in the mynde, there is yet a place for good hope to rest in.

Diogenes Diogenes beholdinge a ponge man blushe, saide vnto him: sonne be of good comfort, this is the right coulour of vertue.

SILENCE.

Pythag. Receyue not a swalowe into thy house, that is to say, haue not in thy house clatterers and men full of language.

Chrisost. An yll man is sooner vanquished with silence then with answeres: for malice is sooner ouyred with woordes than resourmed.

Salomon. Like is a citie is which standeth wyde open, & is not compassed with walles: so is a man, which can not kepe silence.

Truth

TRVTH.

All the wayes of our lorde is mercie and trouth. Dauid.

Let the toung be ignorannt of lyng and swearyng, and loue so well trouth, that what so euer thou speakest, thinke that thou swearest. Hieroni.

Trouth most commonly with many wordes is skattered to nothing. Lactanti.

TEMPERANCE.

To a well ordered countrey or citie those expences be thought meete & conuenient, that be little and moderate, the ende wherof is necessary and honeste, plesant and thankfull: so that it lacke bothe reproche and domage. Plutarch.

A temperate and moderate personne, not wanton nor affectionate to his own appetite, may be to no man in his countrey chargeouse, to no man cruel or grenouse, to no man daungerouse: For he is of nature familiar and gentill, easie to men that will come & speake with him, whose house is vnlocked, not shutte, but open to all men, where euery man, as it were in tempestes and stormes, may repayre for their succours. Plutarch.

What doth that man lacke to liue in felicitie, whom valiant courage deliuereth from all sorowe & feare, and Temperance calleth from carnall appetite, & letteth him not exceded in foolishe retoysynge.

TALE BEARERS.

Salomon. Tell no yll tales of god & his saints, nor reporte not yll of the prince of thy countrey.

Paulus. Ill reporters be to god odioule.

Hieroni. More offendeth the tale bearer that ministeth the loue in a mans herte from his nighe frende or neighbour, than he that pulleth meate from the mouth of a hungry begger. For like as the soule is more precious then the mortall bodie: so is the foode of the soule of more estimacion than the nourishment of carraine.

VERTVE.

No man may be said to liue a short tyme, that hath attained of perfect vertue the perfecte rewarde.

Gelasius. It beseemeth vertue to be free from all dread, and out of subiection.

Tull.tusc. Vertue is suer one with moste deepe rootes perfectely sette, whiche with no maner of violence may be destroyed,

It is the vertue of an honourable per sonage, commendably to rule, and also be ruled. Aristotel.

Flee from ponge and wanton desires, and folowe iustice, faithe, charitie, and peace, with the which honour god with a cleane herte. Paulus.

Vertue is to be honoured, not the Image of vertue, nor she is not to be honoured with censing or prayer, but onely with a good will and purpose. Lactanti⁹.

Vertue is to restraine anger, to mitigate despyte, & refraine carnall pleasure. Paulus.

The fruites of the spirite, is charitie, ioyfulnesse, peace, pacience, bounteousnesse, longe sufferance, gentilnes, faith, temperance, continence, and chastitie.

As the commynge of one swalowe maketh not spryng tyme: nor one hot date or howre maketh not sommer: so one vertue maketh not a vertuous person, nor one little time in prosperitie, setteth not a man in perfecte felicitie. Aristotel.

Where richesse is honoured, and estimacion rule and autoritie theron attendeth, there vertue wareth dull, pouertie is had in reproche, innocency is reputed for ill will is malice. Salustius.

VOLVPTVOVSNES.

Cato. CAto the elder invsighing againſte the people for theyr inordinate lyuyng, ſaid, It is in vayne to talke to a bealy that lacketh eares.

VVIFE.

Salomon. A Fooliſhe chylde is the fathers hert ſore, and a brawlinge wife is a houſe alway dropping.

A wiſe woman buildeth vp a houſe.

An vnwiſe woman wil deſtroy with hir handes that whiche is builde.

Philo in Sapientia. That man is bleſſed that hath a good wife: the yeres of the therby are doubled

Eccleſiaſt No head is more miſcheuous than the head of an adder, no wrath exceedeth the wrathe of a woman.

It is more pleaſante abidyng with a lyon or dragon, than to dwell with an vngracious woman.

Like as the climing on a ſandy hill is to the feete of an olde man, ſo is a clatteryng woman to a man that is quiet.

A woman if ſhe haue ſouerayntie, is to hir husbande froward and contrary.

Geue not to the water that ſerueth thy houſe neuer ſo little an iſſue: nor to an ill wyfe

wyfe licence to wander.

A constant wife reioyceth hir husband, & in peace shal prolong the terme of his lyfe. A stedfast woman is a golden pyller set on bases of syluer.

VAYNEGLORIE.

LEt vs not be destroule of vaineglo ry, one prouokynge the other with mutuall enuie. Paulus.

The vaineglory of this worlde is a deceiteful swetenes, an vnfruitful labour, a continual feare, a daungerous aduãcement, a beginnyng without prouidence, an ende without repentance. Augustin

There is not so much ioy in high clymyng vpwarde, as there is sorowe in fallyng harde downewarde, no so much renoume after victory, as after ruine reproche of folye. Ambrosi.

What shoulde he that is stronge, auaunt of his strength, whom bodily sickneſſe bringeth to feblenesſe?

What should the riche man auaunt of his riches, whose hope by a theſe or a tyranne is soone disapointed?

VIRGINITEE.

VIrginitee is sister of aungelles, vaquither of lustes, prites of vertues, possessour of good thinges. Cyprian

G v The

Paulus. The woman vnmaried, and the mayden vncorrupted, thinke on thinges that pertayne vnto god, to the intente to bee holy in body and sowle.

Augustin What profiteth a whole bodie with a minde corrupted? Better is an humble matrimony than a proude virginitie.

Ambrosi. A maidens speache wolde be circumspecte, sober and selde: not so excellente in eliquence as in bashfulnes. When thou speakest, let men meruaile at thy shamefastnes: when thou speakest not, let them wonder at thy wisedome and sobrenesse.

VVRATH.

Salomon. A Foole immediatli discouereth his anger, he that hideth his iniurie, is wise and craftie.

An angry person prouoketh contencion, but he that is patiene, appeaseth debate when it is stirred.

Be not familiar with a man ful of anger, nor kepe not company with a furious person, least thou learne his waies, and cause the soule therby to offende.

Iacobus. Let euery man be swifte in heryng, slowe in speche, & slowe in displeasure.

Gregori⁹. By wrathe, wisedome is lost, so that it can not appere, what shoulde be done,

nor

nor how it ought to be done.

The chiefe remedy of angre is delaye, that the furie maie abate, and the darkenesse that maketh witte blinde, may decay, or at the leaste way be not so grosse. Seneca.

Hatte and wrathe be the chiefe enmies of counsayle. Bias.

Plato beyng demaunded, whereby a wise man is best knowen, he said: A wise man whan he is rebuked, is therewith not angrie, nor any thinge the prouder whan he is preised. Plato.

FINIS.

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FINIS TABVLAE.

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